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EXPOSITION

OF THE

XXXIV Article of Religion,

Of the Traditions of the Church :

Refer'd to in a Report of the Committee of the Lower House of Convocation, appointed to draw up a Representation concerning several dangerous Positions and Doctrines contained in the Bishop of BANGOR's *Preservative*, and his Sermon preach'd March 31. 1717.

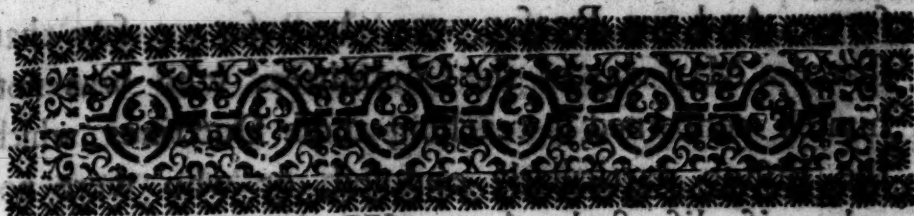
By a CLERGYMAN of the Church of England.

It is too much to decree any Thing in Opposition to Scripture, but intolerable Presumption to force Men to believe that as coming from God, which is but the Invention of Man: For this in effect equals the Decrees of the Church to the Word of God; Nay, as such contradict the Mind of Christ, it exalts and sets them above it, and were such Power admitted, it might invent another FAITH, warrant a New RELIGION, and by degrees not only endanger the CHRISTIAN FAITH, but the BIBLE too.—Those Churches presume too much, stretch their Authority too far,—Who employ the SECULAR POWERS to enforce the BELIEF of that, which they constitute as Necessary to Salvation. Mr. Boy's Exposition upon the 39 Articles. p. 134.

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*Check above the Articles
Account p. 30*

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To the Reverend

Robert Canon, D.D.

Arch-Deacon of NORFOLK.

May. It please your REVERENCE,



SOME Months after I had finished the Papers, of which I presume now to make you a Present, I saw your *Vindication*, &c. advertised: And having the Curiosity to peruse what was the Performance of so celebrated

a Hand, I beg leave to express the Satisfaction it gave me. I could not but admire your great Ingenuity, in owning, p. 17. That *before the Preaching of the Bishop of Bangor's Sermon*, which you have join'd in censuring, you was offended at his Lord-

ship's Conduct. This we without Doors suspected before: And our Reason was, because we saw that scarce a Man was of the Committee, who was not himself concerned in teaching those Doctrines which the Bishop particularly opposed, or who were not otherwise disgusted and out of Humour, by being removed from being Chaplains to His Majesty, or the Fall of those by whom *they* hoped to rise. I could not help thinking, on this Occasion, of the Observation made by many of our most eminent Divines, in their controversial Writings against the *Papists*; That it is possible, that such as have Chief Place in the Publick Judgment (National or General) may neglect their Duty (at least the greater Number of them to the over-bearing of the less) and thro' Prejudice of Faction, or other worldly Respects, may fail in determining and propounding the Truth, to the imposing of False BELIEF, and False Worship. Dr. Thomas Bisse, who, it is said, was one of the Committee, in his Sermon before the Sons of the Clergy, p. 13, 14. Thus speaks: *The Fathers were acknowledged by Men to be the best Interpreters of the Word of God, That Law of the most High, even as the Judges in our Israel, which tho' not the Authors [or Legislators] are refer'd to as the Interpreters of our Law.—The Interpretations of the Fathers— are, ought, and must be the RULE of Judging in all succeeding Ages of the Church.— Such is the Authority of the ancient Fathers, next in Degree,— to that of the Apostles; the Fathers as Interpreters, the Apostles as Enditers of*
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the Holy Gospel; and those who believe the Inspiration of the one, generally submit to the Interpretations of the other. To these Words so contrary to the Articles of our Religion, and which formerly would have sounded very harsh in the Ears of Protestants, the Bishop seems to refer in his Sermon, *p. 12, 13. 1st Ed. 8v.* And shews, that Christ has not lodged with any Men, under the Notion of *Interpreters*, such an *Authority* as our *Judges* have, by the Constitution, to interpret the Laws of the Land. Was it not now a very wise Thing to pitch upon Dr. Bisse to be one of the Censurers of the Bishop's Sermon? Could any one think that *he* would not heartily condemn a Man who had taken upon him to oppose *his* Notions? But, pray, will your Reverence consider how you would like such Usage. Time was, I think, when you opposed Dr. Brett's Popish Notions of *Auricular Confession* and *Private Absolution*. Would you not have thought your self partially used had the Doctor been then a Member of the Convocation, and appointed one of the Committee to censure your Book? And yet this seems part of the Usage which the Bishop of *Bangor* has met with; and which I perswade my self your Reverence would not have consented to, were it not that, as you honestly own, you was before offended at his Lordship's Conduct.

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Your Reverence observes, p. 42. That those who added the last Clause in Art. XXXIV. (wherein only express Mention is made of a National Church) to that Article, as it stood in King Edwards Reign, meant the Realm by that Church. But if this be your Reverence's own Opinion, how could you join with the Committee in censuring the Bishop as an Impugner of this Article? His Lordship plainly enough tells you, what he means by the Church of Christ, or the Kingdom of Christ. Sermon, p. 17. viz. The Number of Men, whether small or great, whether dispersed or united, who truly and sincerely are Subjects to Jesus Christ alone, as their Law-giver and Judge, in Matters relating to the Favour of GOD, and their Eternal Salvation. Thus A. Bishop Whigist defines the Church, The Church is a Communion and Society of the Faithful and Elect only, and the Government thereof is only Spiritual.—Christ only, and properly is the Head of the Church, for it is his Body; Defence of the Answer to the Admonition, p. 181. What is there now in all this that concerns the Realm? But, in truth, I fear what that learned Archbishop said to Carrwright, may now be answered to the Bishop of Bangor's Adversaries, The Ignorance of this Distinction of the Church, and the Government thereof [visible and invisible, spiritual and external] causeth them to fall into so many and so gross Errors concerning the same.—This Confusion of the visible and invisible Church of Christ, the spiritual Government of it by Christ in the Heart and Conscience of Man, and the external Government by Man consisting of external Discipline;

pline, and visible Ceremonies; may make them to seem to say something to such as do not diligently consider it, when in very Deed, they say nothing to the Overthrow of anything that the Bishop has answered. p. 80, 82. The Bishop of Bangor aims at bringing us back to the first Account of the Church of Christ: Now Arch-Bishop Whitgift has shewn, that according to this first Account, in the Apostles Time, there was no Church established. i. e. there was then no Church established in any Civil Government; or there was then no Christian Realm, or Nation of Christians, and consequently no National Church. With what Probability then can the Bishop be said to have impugned this Article, which wholly relates to National Churches, or Churches established in Civil Government? But I trespass too much on the Time and Patience of your Reverence, and therefore shall only add a Collation of two or three Passages in the Bishop's Sermon, with what is said by the learned and judicious Bishop Sanderson, in his excellent Lectures *de Conscientia*, as a Proof, as I think, of your House's great Partiality.

Bishop Hoadly.

He [Christ,] Himself is the sole Lawgiver to his Subjects. p. 11.

Bishop Sanderson.

Deum asserit [Apostolus] esse unum Legislatorem: non unum e multis vel præ cæteris unum; exclusive unum hoc est unicum. p. 87.

If

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If any Men upon Earth have a Right to add to the Sanctions of his Laws, that is, to encrease the Number, or alter the Nature of the Rewards and Punishments of his Subjects, in Matters of Conscience or Salvation; They are so far Kings in his stead. p. 14.

If they have this Power of interpreting or adding Laws, and judging Men, in such a Sense, that Christians shall be indispensably and absolutely obliged to obey those Laws, and to submit to these Decisions. — p. 15.

Potes unum Legislatorem Deum est hominibus premia & penas pro conscientia cuiusque qualitate retribuere. ibid.

Quin et illos quoque qui Conscientias suas quæ soli Deo absolute subesse debent, ullius creaturæ Potestati ita subjiciant ut ex illius arbitrio toti pendeant, cautos velim, ne dum servitutis honorem, qui Deo soli jure debetur, in creaturam conferunt, e creatura (quod interpretative saltem Idololatria est) Deum faciant. p. 89.

Whether

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Whether this Notion of it doth not absolutely exclude all other Legislators and Judges, in Matters relating to Conscience, or the Favour of God. p. 16.

Illius unius est de conscientiiis hominum iudicium ferre, cuius unius est ipsorum Conscientiis Leges imponere; is autem præter unum Deum nullus est. — Penes ipsum solum potestas est Legem Conscientiis imponendi, quæ ipsas obliget. — Prædator est gloria Dei, et potestatis ei debita nefarius inuasor, quisquis in conscientias hominum aut sibi jus arrogat, aut dominatum exercet. p. 87. 88.

Is not your Reverence now tempted to think that the Bishop of *Bangor*, had these Lectures of Bishop *Sanderfon* before him when he composed his Sermon? And are the very same Assertions criminal, when used by one Bishop, which are thought to deserve the utmost Reverence and Applause, when taught by another? But this is not the only Instance of the Partiality of the Bishop's Accusers: Since it is notorious that for almost these Thirty Years past, the Press has groaned with the most bitter and violent Invectives against the Ecclesiastical Supremacy of our Kings, &c. Nay, the late Anti-Bishop *Hickes* dared to recommend to the Clergy, Father *Parsons's* Book, wrote against it, at the Beginning of King *James I.* Reign. And yet

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your Reverence cannot, I believe, remember any Motion made in your House to censure these Attempts. One main Part of the design of *Collier's* Church History, is to soften Popery; to conceal its Deformity by Beauty Washes, and to blacken the Reformation. The same Writer has asserted what Arch-Bishop *Whitgift* long since observed, *derogated from the Perfection of the Scriptures, and is meer papistical*, viz. that many Things [as mixing Water with the Communion Wine, Prayers for the Dead, &c.] are commanded, of the which there is no expresse Mention in the Word, which are as necessary to be followed, as those whereof expresse Mention is made. Your Reverence may remember, what a Backwardness there was in the Majority of your House, to encourage your Motion concerning Dr. Brett, that, though it was seconded, *a Way was found to avoid putting the Question*; and that it was very visible the House was disposed to decline it. And yet it is very sure what that Doctor preached, and was so hardy as to print, with all imaginable Contempt of his Metropolitan and Diocesan, was *rank Popery*; and directly contradictory to the Scriptures and Homilies of our Church.

But no sooner did a Bishop, tho' at his Prince's Command, publish a Sermon wherein he affirms, what all our most learned Divines have again and again said, but your House appears unanimously disposed to prosecute His Lordship, and he is told by one of them in Print, that *He must part with somewhat*. But no more of this melancholy Subject. I most fervently pray

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pray to Almighty God, that every Priest in this *estab-
lished Church*, according to what he has very solemnly
promised, may *maintain and set forwards, as much as
lieth in him, Quietness, Peace and Love, among all Chri-
stian People, and am with all Sincerity.*

Your Reverence's most

Jan. 13th. 1717.

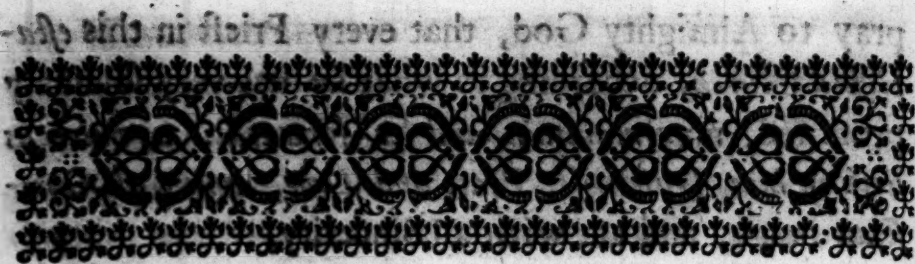
Obedient and Humble

Servant,



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PREFACE.



AFTER so many and repeated Exhortations of Jesus Christ, and his Apostles, to those who attended on their Ministry, to hear, To take heed how and what they heard, To search the Scriptures, to beware of false Prophets, to try the Spirits, to prove all Things, and to judge what they [the Apostles] said : After Mens being commended for their Searching the Scriptures daily, whether those Things told them by the Apostles were so : After their Erring is so often imputed to their not knowing the Scriptures ; and Mens Unbelief, is attributed to their being hindred by their Prejudices, from examining into Things : It may be very justly admired, that in a Country where these Holy Writings are in the Mother Tongue, and in every Body's Hands, the People should be censured, as growing fond of complying with the Advice of the Apostle, to prove all Things. No Man doubts but that proving all Things, implies using all proper Helps, and Assistances for that Purpose ; as consulting those whose Business it is to study the Scriptures, and to enquire into their true Meaning :

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Comparing the Scripture with it self, by consulting the parallel Places, which afford mutual Light to each other: But after all, Men must follow their own Judgments, and embrace that Sense of Scripture, which, upon the best Examination, they are able to make appear to them to be the truest. But it seems too great a Compliment to be paid to any, even the greatest, and most ancient uninspired Men, to take on Trust their Constructions of the Apostles Doctrine. Certainly, if this Doctrine was thought by the Apostles to be of any Moment, they who were filled with the Spirit, and led by Him into all Truth, were as able to construe or explain it themselves, and to deliver it in Terms as plain and intelligible as any Men, who either had the Benefit of their Presence and Conversation, or who lived near their Times, and had not the Assistance of that divine Inspiration, which the Apostles had. To assert this, That the Evangelists and Apostles had sufficient Abilities to express their own Sense, in intelligible Language; is not, I hope, to extol the Sufficiency of Scripture, to the utter Neglect and Dilparagement of its proper Vouchers; but only to assert, that like other intelligible Writings, their Sense and Meaning may be understood, with proper Helps, without taking it from others at second Hand, as their Interpreters to set us right, in any mistaken Construction of their Doctrine.

As to the Traditions of the Church, they are not Things necessary to Salvation, but ordained only by Man's Authority, for the Maintenance of Order, according to the Diversity of Countries, Times, and Mens Manners. So that the enforcing of these, is no Argument against the Perfection and Sufficiency of the Holy Scriptures, since they are not enforced for Necessity of Salvation; and consequently are not the Concerns of Eternity. They are not required as infallible, or certain Verities; nor are they of any Obligation, if they are
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against or repugnant to the Word of God. For it is not lawful for the Church to ordain any Thing that is contrary to God's Word written. So that our Obedience to the Traditions of the Church, is only the same as is required, to other Ordinances of Men, viz. a conditional Obedience, not such as is due to the Laws of Christ, or to be used in the Affairs of Conscience and eternal Salvation. But for this, I refer to the following Exposition.



As to the traditions of the Church, they are not
 things necessary to Salvation, but ordained only for
 man's Advantage, for the Maintenance of order, ac-
 cording to the Divinity of Councils, Synods, and
 Men's Ministries. So that the stability of such a no-
 tion is not the Perfection and Sufficiency of the
 Law itself, but the manner enforced for the
 of Salvation, and such as are not the Commands
 of God, but of men, and are not necessary to the
 of Salvation, but are only for the sake of order
 and peace, and are not the Obligations of the Law
 of God.

Ed. 1593.

ARTICLE XXXIV.

O F T H E

Traditions of the Church:

It is not necessarie that Traditions and Ceremonies be in all Places one, or utterly like; for at all times they have beene divers, and may be chaunged according to the diversitie of Countries, Times, and Mens Manners, so that nothing be ordeined against God's Word. Whosoever, through his private Judgement, willingly and purposely doth openly breake the Traditions and Ceremonies of the Church, which be not repugnant to the Worde of God, and be ordeined and approved by common Authoritie; ought to be rebuked openly, (that others may feare to doe the like) as he that offendeth against the common Order of the Church, and hurteth the Authoritie of the Magistrate, and wounderth the Consciencs of the weake Brethren.

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Every Particular of Nationall Church, hath Authoritie to ordein, chaunge, and abolish Ceremonies of Rites of the Church, ordeined only by Man's Authority, so that all things be done to edifying.

In this Article, there are these Things to be considered.

1. What it means by Traditions and Ceremonies.
2. That such Traditions and Ceremonies may be ordained, changed and abolished; it being not necessary that they should be in all Places, or at all Times, one or utterly alike.
3. That such Ordinations, Changes, &c. are to be made by common Authority.
4. That for any private Person, or Member of the Church through his private Judgment, willingly and purposely, openly to break such Traditions and Ceremonies, is to offend against the common Order of the Church; and to hurt the Authority of the Magistrate, and to wound the Consciences of weak Brethren; and that therefore, such Persons ought to be rebuked openly.

1. What is meant in this Article by Traditions, and Ceremonies. The learned Bishop Bull long since observed, that the first Reformers of our Church, in their compiling the Articles of Religion, followed or imitated the *Augsburgh* Confession. And whosoever is at the small Pains, or rather takes the Pleasure of comparing them, will find this to be a very true Observation. This very Article seems to be one Instance of it. In that Confession, the Ecclesiastical Rites, as *Holy-Days, Fasts, Habits, &c.* are called *Traditions*; and *Melancthon* the Compiler of that Confession, entitles the Chapter of his common Places which treat of these Ceremonies, *Of humane Traditions*. In the Beginning of which, he thus explains what he means by them. 'We mean,' says he, by *humane Traditions*, not the Edicts of civil Magistrates, but *Ceremonies* instituted in the Church by Men;

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and not commanded by the expresse Word of God. Of these, He says, there are three Sorts; The First is of those which appoint something to be done, that is plainly contrary to the Commands of God; as are the Traditions of the Abuse of *Masses*, or the impious Worship of Saints; Or they require something, which cannot be done without Sin, such as the Tradition concerning Celibacy, when it is imposed on those who are not fit for it. The Second Sort is of Traditions, concerning Things in their own Nature *indifferent*, as concerning Holy-Days, Fasts, and Habits. The Third Sort is of Traditions, in which Things indifferent are enjoined, but with profane and false Opinions annexed to them. As that Men merit Remission of Sins by these Works, or that they are the Christian Righteousness; that these Traditions are Perfection; or as he explains himself in his Apology for the Confession: 'That these Observances are the spiritual and the perfect Life, and are by far to be preferred to the Precepts of God. That these Traditions are *absolutely necessary*, or *necessarios esse Cultus*.' Such a Part of Divine Worship, as that they may not, on any Occasion, be changed, altered, or abolished.

Now it seems as if, by the Article, was only intended the Second Sort of Traditions, mentioned by Melancthon, viz. such as are concerning Things in their own Nature indifferent; for thus the Article expressly declares, that they are not such as are Ordained against God's Word, or be repugnant to God's Word; or require something to be done, which cannot be done without Sin, which is very inconsistent with all things being done to edifying. So Again, these Traditions are declared to be ordained only by Man's Authority, not by God's, to be ordained and approved by common Authority, i. e. as I understand it, by the joint Consent of Magistrates and Ministers. Lastly, The Article declares, That these Traditions are not of the Being of Christian Worship, That Religion, or the *Spiritual Life*, does not consist in the Observance of them, since as they have never been in all Places one or utterly alike, so at all

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Times

Times they have been diverse, and may be chaunged according to the diversitie of Countries, Times, and Men's Manners; and every particular Church, has Authoritie to chaunge and abolish them; so that all things be done to Edifying. It seems very plain from hence, that the Article intended, very carefully to guard against the Errors of the Papists; particularly to shew that Traditions or Rites and Ceremonies, ordained only by Man's Authoritie, were not to be esteemed as Matters of Faith and Salvation, of absolute and indispensable Necessity; so that, as Melancthon expresses it, *Peccent omnes qui violant Traditiones etiam cum extra scandalum casum omittant*; All are concluded under Sin, who breake the Traditions of the Church although they do it without Offence, or wounding the Consciences of others. These Dreams, Melancthon well observes arose from hence, that the Favourers of them neither rightly understood the Doctrine of Faith in Christ, nor the Use of the Ceremonies of the Law. For although under the Law, there was a Necessity of observing Ceremonies, because of the Command of God; yet they had need of another spiritual Righteousness before God, to wit, the Faith of a Christ to come. And God would not have His Church afterwards to be entangled with such a Yoke of Bondage.

The same great Man, has observed in his *Apology* for the Confession, ' That these Traditions or Observations, are
' not the Worship of God, but rather external and political
' Ordinances, which do not at all pertain to the Righte-
' ousness of the Heart, or inward Religion, or to the Wor-
' ship of God. It is, says he, disputed whether the Ob-
' servation of humane Traditions, be a Worship necessary
' to be reckoned righteous before God. This is the
' *νενομονον* in this Controversie, or the Heart of the
' Cause, [for he is here arguing against the Unchangeableness
' of these Traditions.] Which being stated, it may after be
' judged, whether it be necessary that humane Traditions
' should be in all Places, one or utterly alike, in order to
' preserve the true UNITY of the Church. For if humane
' Traditions, or Traditions and Ceremonies ordained only by
' Man's Authority, are not Acts of Worship, necessary to be
' counted

counted righteous before God, it follows, that Men may be righteous, and the Sons of God, although they have some *Traditions* which are not received elsewhere. As for Instance, if the Fashion of a *German* Garment, is not a Part of the Divine Worship, nor necessary to be accounted righteous before God; it follows, that Men may be righteous, and the Sons of God, and the Church of Christ, although they do not use a *German*, but a *French* Habit. This St. Paul clearly teaches, when he says to the *Colossians*, *Let no Man judge you for eating and drinking, or in respect of an Holy-Day, or of the New-Moon, or of the Sabbath-Days; which are a Shadow of Things to come; but the Body is of Christ. If ye be dead with Christ, from the Elements of the World; why as though living in the World, are ye subject to Ordinances, (touch not, taste not, handle not: Which all are to perish, with the using) after the Commandments and Doctrines of Men? Which Things have indeed a Shew of Wisdom, in Will, Worship, and Humility. For his Meaning is, since the Righteousness of the Heart, is a spiritual Thing, enlivening the Hearts; and it's manifest that humane Traditions do not enliven the Hearts, nor are the Effects of the Holy Spirit, as the Love of our Neighbour, Chastity, &c. nor are Instruments, by which God moves Mens Hearts to believe, as the Word and Sacraments which are divinely delivered; but are the Use of Things no way pertaining to the Heart, and which perish in the using, we are not to think, that humane Traditions, are necessary to our being accounted righteous before God. And of the same Opinion is the Apostle, in his Epistle to the Romans, *The Kingdom of God is not Meat and Drink, but Righteousness and Peace, and Joy in the Holy Ghost.* So again, in the Chapter of humane Traditions, he observes, That no Tradition was ever instituted by the holy Fathers with this Design, that they should merit Remission of Sins, or Justification, but that they are instituted for the sake of good Order in the Church, and for the sake of Peace. That they observed humane Rites, for the sake of their Usefulness to our Bodies, that the People might know what time they were to meet, that all Things might be done decently and orderly, in the Churches, for Examples sake. Lastly, That the Vulgar might have a Sort of School, for the Distinctions of*

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Times,

Times, and the Variety of Rites, are of Use to instruct the
 'Vulgar.' Nothing can well be more plain, than that hu-
 mane Traditions, or Rites and Ceremonies, ordained only by
 Man's Authority, are not to be esteemed Matters of Conscience
 or Salvation. And I think, our Church has sufficiently de-
 clared this to be it's Sense. For not to insist on its Declara-
 tion, that such Traditions may be changed and abolished,
 the Consequence of which is, that they are not indispensably
 necessary, and do not oblige Men's Consciences any other
 way, than other humane Laws do: It plainly asserts, That
 these Traditions are ordained and approved by common Autho-
 rity, and are ordained only by Man's Authority, and that if they
 are repugnant to the Word of God, they may be openly
 broken and abolished. In the Preface of Ceremonies, pre-
 fixed to the Book of Common Prayer, we are assured, that
 the Reason why the Ceremonies we have, are retained, is
 not for that they are Matters of Conscience or Salvation, or
 what God has required of us, in order to eternal Life; (for
 we are expressly told, the keeping or omitting of a Ceremony,
 in it self considered, is but a **small matter**) but for Matter of
 decent Order in the Church (for the which they were first devised)
 and because they pertain to Edification. So again, Christ's Gos-
 pel is not a Ceremonial Law (as much of Moses's Law was) but
 it is a Religion to serve God, not in Bondage of the Figure or Sha-
 dow, but in the Freedom of the Spirit, being content only with
 those Ceremonies, which do serve to a decent Order
 and good Discipline, and such as be apt to stir up the
 dull Mind of Man, to the Remembrance of his Duty to God, by
 some notable and special Signification, whereby he might be Edi-
 fied. So again, The other [Ceremonies] that remain, are re-
 tained for a Discipline and Order, which (upon just Causes) may
 be altered and changed, and therefore are not to be esteemed
 equal with God's Law. Last of all, these Ceremonies are here
 again called Men's Ordinances, and affirmed, that it often chanceth,
 that they are abused. One would think that this sufficiently
 shews, that according to our Church, Traditions, or Ceremonies,
 are not Points relating to the Favour or Displeasure of Almighty
 God; but Men's Ordinances, and consequently what they have
 a Right to enact Rewards, or Punishments about. For,
 as to themselves, the keeping or omitting of them is but
 a small Matter. If we do keep them, we are not the
 better,

better, and if we do not, we are not the worse. Our Obligation to observe them, wholly arises from their being ordained and approved, by common Authority, and our Duty not to offend against the common Order. But they are no Part of the Laws of Christ, and consequently, none of the immediate Concerns of Eternity. And as our Church has thus declared in general it's Sense of the Traditions and Ceremonies retained in it, that they are only Men's Ordinances and not God's: So it has declared, its Sense of them in particular, That the Sign of the Cross, used in Baptism, is no Part of the Substance of that Sacrament; That Kneeling at the receiving the Lord's Supper, is an Order well meant, for a signification of our humble and grateful Acknowledgement, of the Benefits of Christ therein, given to all worthy Receivers; and for the avoiding of such Profanation, and Disorder in the Holy Communion, as might otherwise ensue, but that thereby no Adoration is intended; that in all the Particulars, concerning the Apparel prescribed to be worn by Ministers, its Meaning is not to attribute any Holiness, or special Worthiness to the said Garments; but for Decency, Gravity, and Order. And whatever Opinion some private Men among us, may have of the other Ceremonies, [the Sign of the Cross, and Kneeling] as if they were proper, essential, and necessary Parts of God's Worship and Religion, and consequently, Matters of Conscience and Salvation, and Concerns of Eternity; it seems plain, that they think this [of the Habit] is not any such Part of Religion; which any Man may soon be satisfied of, by only comparing the Habit at present, worn by the Clergy of the established Church, with that prescribed Canon 74th. So that this being the Church's Notion of Traditions, that they are Men's Ordinances, ordained only by Man's Authority, and not to be esteemed any Part of, or equal with God's Law; I do not see how the asserting, that no Men upon Earth, have a Right to add to the Sanctions of Christ's Laws, &c. is an impugning this Article.

II. The Article asserts, that these Traditions and Ceremonies may be ordained, changed, and abolished; and that it is not necessary, that they should be in all Places, or at all Times, one or utterly like. The same is affirmed,

affirmed, in the Book of Common Prayer. That in these our doings, retaining some Ceremonies, for Discipline and Order, we condemn no other Nations, nor prescribe any Thing but to our own People only; for we think it convenient, that every Country should use such Ceremonies, as they shall think best, to the setting forth of God's Honour and Glory, and to the reducing of the People, to a most perfect and godly living, without Error or Superstition; and that they should put away other Things, which from time to time they perceive to be most abused, as, in Mens Ordinances, it often chanceth diversly in divers Countries. This is directly opposite to the Spirit of Popery, which damns Churches, on Account of their having unlike, or different Traditions, or Usages. However, as Melancthon wisely observes, seeing there is need of some Rites and Ceremonies, for the sake of good Order, it is more commodious to retain the usual ones, which have nothing of Impiety in them. For Change, especially an unnecessary one, offends the Minds of many.

III. The Article affirms, that such Ordinations, Changes, &c. of Rites, or Traditions, are to be made by publick Authority, they are to be ordained and approved by common Authority: i. e. Not the Authority only of the Clergy, but of the civil Magistrate; since otherwise how could the openly breaking the Traditions and Ceremonies so ordained, hurt the Authority of the Magistrate? And since then, such Ordinances are the Ordinances of the secular Power, how is the annexing the Rewards of this World to them, or deterring Men from the Contempt of them, by civil Penalties, any adding to the Sanctions of Christ's Laws? For are not these Traditions as much the Princes Laws, as any other? And what are the proper Sanctions of humane Laws, but humane Rewards and Punishments?

IV. The Article asserts, that for any private Person or particular Member of the National Church, through his private Judgment, *privato consilio*, willingly, and purposely, openly to break such Traditions and Ceremonies, is to offend against the common Order of the Church, and to hurt the Authority of the Magistrate, and to wound the Consciences

Consciences of weak Brethren; and that therefore such Persons ought to be rebuked openly. This seems to be opposed, to the Fanaticism of the German Anabaptists; who, as Bullinger reports them, asserted, that in that they were set at Liberty by Christ, they were free and exempt from all Laws. *Eo quod á Christo liberati essent, ab omnibus legibus liberi, & immunes esse volebant.* To this wild Notion Matthias Flacius Illyricus is supposed to have contributed, who however represented by some, as one of the most learned Divines of the Confession of Augsburg, if yet we may believe Camerarius, who wrote Melancthon's Life, *mediocre[m] sermonis Græci scientiam teneret; in Flacio perfecta cognitio lingue Germanicæ nunquam fuit.* However, it seems, he was a Man of a turbulent, furious, and quarelsome Temper, of which Melancthon gives us an Instance, *Illyricus, says he, vociferatur, potius vastitatem fuisse faciendam in Templis, et metu seditionum terrendos principes.* Illyricus cries out, that rather than submit to the Servitude of wearing a Surplice in Time of Divine Service, the Churches should be left empty, and Princes be terrified with the Fear of Seditions and Tumults. And such a Spirit as this, must be allowed to be an Offence against the common Order of the Church, to hurt the Authority of the Magistrate, and to wound the Consciences of weak Brethren, who can't but stumble at such a Rock of Offence, Mens seeking their own Things, gratifying their own Humours, and not seeking the Things of Christ, or studying the Peace, Order, and Edification of his Church. And therefore the Article says, that such a Spirit ought to be rebuked openly; which had it been done in our Times, others might perhaps have feared to indulge the same perverse and contentious Disposition. For whether the Humour be for or against Traditions, if private Men do, through their private Judgment, willingly and purposely, offend against the common Order of the Church, and hurt the Authority of the Magistrate, it is all the same. It is well known, that at the Beginning of the Reformation here in England, all the Dissention was, *de Re Vestiaria*, or about the wearing the square Cap, Tippet, and Surplice; and Bishop Burnet, and Mr. Strype, have published enough, to shew that it was pure Obedience

Obedience to the civil Magistrate, that made our Bishops submit to wear that Habit. They considered, I suppose, what *Melancthon* suggests, in one of his Letters, *Alia onera multo duriora quam linea vestis est, sustinere nos, studiorum & Ecclesie causa, manifestum est; Odia potentum, contumaciam populi, malevolentiam in fucatis animis, discordias docentium, inopiam, injurias, & alia multa mala quae etiam tranquillam gubernationem comitantur.* But in King Charles I^a. Time, Things took another Turn. The square Cap, though enjoyn'd by Canon, was now as contentedly laid aside, as if it had been never required, and instead of usually wearing it, it was made no other Use of, than for the Clergy in Cathedral Churches, to carry in their Hands, or under their Arms. How great a Fire might in all probability have been prevented, had such an Indifference about a Thing so indifferent been practised before? But now began another Humour, viz. of adding to, and increasing the Number of Ceremonies, and introducing into the publick Worship, a Parcel of gaudy, pompous Rites, under the Pretence of encreasing Reverence and Devotion. And this, notwithstanding what was ordained and approved by common Authority. Thus the Rubrick orders, that the Table at the Communion Time—shall stand in the Body of the Church, or in the Chancel,—and that the Priest shall stand at the North-side of the Table—But on the contrary, it was then ordered, without the Approbation of common Authority, that the Table should, at the Communion Time, stand in the Place where the Altar stood, (which by Queen Elizabeth's Injunctions, and Can. 82. was the Place where it ought to stand, only saving when the Communion is to be administered) and the Priest stood at the North-end of it. And Injunctions were given to the Ministers and Church Wardens, to place Rails about it; and, as we have been lately told, it was then a Custom, for the Priest to descend from the North-end of the Table to the Door of the Rail, to make a low Adoration towards the Altar or Table, and then to turn himself to the People, and stand in the Door of the Rails, and there to read the ten Commandments, [though the Rubrick says expressly, they shall be read by the Priest standing at the North-

North-side of the Table] while the People lie prostrate, [tho' the Rubrick says, the People Kneeling.] vid. Doctor Bisse's Sermons on the Common Prayer, p. 129.

It will, perhaps, be said, that there is a prevailing Custom, notwithstanding the Canon, to administer the Sacrament of the Lord's Supper, the Holy Table standing in the Place where the Altar stood, and the Priest standing at the North-end. But to this I answer, was there not a prevailing Custom, notwithstanding the 55th Canon, for Preachers to use a Prayer before their Sermons, and not to move the People to join with them in Prayer, or declare to them what they should pray for? And yet about two Years since, the Observation of that Canon, has been very earnestly press'd, as a Matter of the utmost Consequence.

Canon 74 declares, That the Meaning of the Compilers, is not to attribute any Holiness or special Worship to the Garments enjoined to be worn by Ministers. But it has lately been determined, by some among us, that old Surplices should be burnt, because having been put to a holy Use, they ought not to be profaned. Clergyman's vade mecum, pt. I. p. 24.

The Rubrick orders the Table, at the Communion Time, to have a fair white Linnen Cloth upon it. The Canon does the same, by which it is plain that it is not to be so covered, but at the Time of the Ministration, and consequently, the Rubrick's ordering the Priest to read the Communion Service, standing at the North-side of the Table, having a fair white Linnen Cloth on it; his doing so is restrained to the Communion Time; When the Holy Table is ordered to be removed, from the Place where the Altar stood, and to be placed in so good Sort, within the Church or Chancel, as thereby the Minister may be more conveniently heard of the Communicants in his Prayer and Ministration. But then, Arch-Bishop Laud insisted, that the Communion or second Service, as it was then called, should

should always be read by the Priest, at the Communion Table, whether there was a Communion or no.

There is not a Syllable, that ever I could find, in any of our Rubricks or Canons, Articles or Injunctions, of Bowing towards the Altar, and turning the Face towards the East when the Creed is recited. Rather it is intimated, that the People when the Nicene Creed is said, shall still stand as before, when the Gospel was read. And yet so fond was Arch-Bishop Laud of this Ceremony, [of Bowing towards the Altar] that he encouraged the Use of it all he could, and in his Canons 1640, commended it to all good People; and in those Statutes of Cathedrals which he revised, and which were to be sworn to, inserted this Clause, *singuli vero (cujuscunque fuerint gradus aut ordinis) in ingressu Chori Divinam Majestatem devota mente adorantes, humiliter se inclinabunt versus ALTARE.*

I know of no Approbation by common Authority, of Canopies over the Communion Table, of Frontals, of Candlesticks and Tapers placed upon it, of a Credentia or Side-Board, to place the Communion Bread and Wine upon, of the Priest's offering the Bread and Wine, as a proper propitiatory Sacrifice for his own Sins, and the Sins of the People; and yet these are Traditions, which are not only pleaded for, but used and practised.

The Rubrick at the End of the Office of publick Baptism, expressly declares, that Baptizing with Water, in the Name of the Father, and of the Son, and of the Holy Ghost, are the Essential Parts of Baptism. And by one of the Rubricks, before the Office for baptizing adult Persons, it is intimated that the Priest shall not baptize any Person of riper Years, unless on their being asked whether they are baptized, they shall answer No. And yet in direct Contradiction, as it seems to me, to both these Rubricks, has it been asserted, that the Authority of the Minister is of the Essence of the Sacrament of Baptism; and Persons of riper Years, who have known that they have been baptized with Water in the Name of the Father,

&c.

&c. have been again baptized with the conditional Form, which our Church orders to be used only to Infants; nor to them neither, unless such *uncertain Answers* be made by those who bring them to the Church, as that it cannot appear, that the Children were baptized, with Water, in the Name of the Father, and of the Son, and of the Holy Ghost.

These, and many other Instances, there are of Men, through their *private Judgments*, willingly and purposely, breaking the Traditions and Ceremonies of the Church, ordained and approved by common Authority, and introducing others without such Ordinance and Approbation. And every Body, I believe, may see how much the Common Order of the Church has been offended against; for that we can scarce go into two Congregations in the Kingdom where the publick Ministrations are in all Respects uniform and alike. The Authority of the Magistrate has been hurt and weakened, insomuch as some among us, seem to hope that by their Mutinies and Clamours they shall wrest the Sword out of their Prince's Hands, and make themselves his Superiours, and like *Illyricus*, to think that they shall terrify him by their Opposition. Lastly, the Consciences of weak Brethren are wounded, who must needs think those who separate themselves, Men of greater Probity and Sincerity in utterly refusing to conform at all to the Traditions of the Church, than they who have so often approved of them, and promised to conform to them, and on all Occasions shew themselves very angry with those who dissent from their Practice, so as to wish them cut off; whilst yet they shew no Manner of Regard to their Promises and Declarations, but observe, change, and abolish of their own private Judgment, the Traditions of the Church as often and whenever the Humour takes them.

The Article directs, That whosoever, through his private Judgment, willingly and purposely, doth openly break the Traditions, and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common Authority,

ought not to be rebuked openly, and very reasonably. But is it the same thing willingly and purposely, openly to break the Traditions of the Church, which be not repugnant to the Word of God, and to teach, that Christ himself is the sole Law-giver to his Subjects, and himself the sole Judge of their Behaviour, in the Affairs of Conscience and eternal Salvation; that Christ himself is the sole Law-giver, and sole Judge of his Subjects, in all Points relating to the Favour or Displeasure of Almighty God? Are Christ's Ordinances and Men's Ordinances the same Things? Have Men any Power to make Laws relating to the Favour and Displeasure of Almighty God? Or are they Judges in any Points that relate to them? The Article seems to allow, that if the Traditions ordained and approved by common Authority, be ordained against God's Word, or be repugnant to it, they who openly break them are not to be rebuked openly. And indeed without allowing this, it would puzzle the wisest Men to justify our Reformation. But now what is this, but to own that Christ Jesus is the only Law-giver, in Matters pertaining to Life and Salvation. That he hath in these Points left behind him, no visible humane Authority, no Vicegerents who can be said properly to supply his Place; or who have the same Authority that He has to judge, censure, or punish Offenders, in the Affairs of Conscience and eternal Salvation? In short, there is a manifest Difference betwixt observing and doing what common Authority ordains, in Matters of Order, Decency, and Expediency, relating to the Circumstances of Divine Worship, and the outward Polity of the Church; and thinking our selves obliged to give the inward Assent of our Minds, and to believe all that common Authority shall require of us as Faith? 'God for a general Guide to Mankind, in the Beginning, created Man, and left him in the Hand of his own Council: He set before him Life and Death, Blessing, and Cursing, for him to chuse. And God will bless or curse him, according to what he has set before him, whether by Revelation, or by his own natural Reason only. And who is Judge of this? None but God, who only knows the

Sincerity

Sincerity of any Man's Intentions, and what Endeavours he has used towards the right Informing of his Judgment. And where there is Ule for a Guide, Man has no other Way to determine himself, but by his private Judgment. [of private Judgment and Authority, &c. by Charles Lesly, p. 221.]

107. 9. 10111

2 Truly of themselves they (the Civil Types, and the
place) be but Types, as all other external Ceremonies
and whatsoever Things be, in the Circumstances that
maketh them no Types, but Masters of Weights: For
things in themselves being commanded, thus or so to
be used by the Magistrate (not as necessary to Salvation
and Judgment, but as convenient and necessary for
Order and Decency) be but Types. And whatsoever
without a lawful use, in a case of necessity,
both break the Law, and, if used without
disordered Reason; disobedient, a contempt of law,
to Authorities, and a wounder of his weak Brothers
Conscience. And if any Man shall say, that this is
to bring us again in bondage of the Law, and to de-
prive us of our Liberty; I answer, No: for it is not
the Law of Conscience, and to be under a Law, is no
taking away of Christian Liberty.



FINIS.

*Arch-Bishop Whitgift's Defence
of the Answer to the Admo-
nition, p. 791.*

Surely of themselves they (the *Cap, Tippet, and Sur-
plice,*) be but *Trifles*, as all other *external Ceremonies*
and *indifferent Things* be; it is the *Circumstances* that
maketh them no *Trifles*, but *Matters of Weight*: For
things *indifferent* being commanded thus or so to
be used by the *Magistrate* (not as *necessarie to Salvation*
and *Justification*, but as *convenient and necessarie for*
Order and Decency) be not now *Trifles*. And whosoever
without a lawful urgent Cause, or in a case of *Necessity*,
doth breake the Law made of them, sheweth himself a
disordered Person; disobedient, a contemner of law-
ful Authorities, and a wounder of his weak Brothers
Conscience. And if any Man shall say, that this is
to bring us again in *Bondage* of the Law, and to de-
prive us of our Liberty; I answer, No: for it is not a
Matter of Justification: and to be under a Law, is no
taking away of Christian Libertie.

